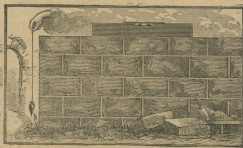


THE PLOWSHARE AND PRUNING G HOOK

INDICATOR OF COMMERCIAL EQUATION.



Vol. 1. No. 26.

San Francisco, Cal., November 14, 1891.

Price, Five Cents.

THE PLOWSHARE AND PRUNING HOOK is published every Saturday at No. 212 & 214 Front Street by the BUREAU OF COMMERCIAL EQUATION. Subscription rates—payable in advance, \$1.00, per year; six months, 50 cents; three months, 25 cents. Sample copy free. Discount to clubs. Remit subscriptions by money order, bank draft or express order made payable to THE PLOWSHARE AND PRUNING HOOK.

ENTERED AT THE SAN FRANCISCO POST-OFFICE AS SECOND CLASS MATTER

FOUNDED BY KORESH.

"Thrice is he arm'd, that bath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

C. J. MACLAUGHLIN, - - - - - EDITOR.

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The world is making some progress towards a comprehension of the great truth that the law of equilibrium or balance is the fundamental one of stable perpetuity. Through the liberal and universal distribution of literature the human race is rapidly awaking to the consciousness that with the abundant resources of nature wisely husbanded and economically distributed through the performance of a modicum of mental and physical exhaustion, all the demands of human life can be supplied. Labor saving devices and machines are rapidly entering the fields of production and the intelligent are beginning to see that with the increase of mechanical facilities the necessity for human and animal drudgery is, or ought to be, rapidly diminishing, and they are beginning to inquire, why is it that with so great an increase of mechanical invention, superabundance of products and accumulations of the results of industry and economy, the world is so degraded and poverty stricken, and the spirit of discontent and the results of poverty are hourly augmenting?

Have we a right, the people begin to ask, to so distribute wealth and equitably adjust the industrial system as to provide for our wants, and participate equitably in the appropriation of that which our labor has accomplished in amassing? And the righteous answer returns: We have the right, but have we the wisdom to so direct our energies as to effect the organic unity by which these things can be secured to us? The measures so far attempted for the amelioration of the woe to which the masses are reduced are not radical enough. There should be a complete breaking away from the old methods and the introduction of another system. There are but two systems of impulse to activity and these are diametrical. The first and true one is communistic and was the one authorized by Jesus the Christ. The other is the competitive incentive and was instituted by the enemy of Christ, the diabolism of a nicotine saturated, rum

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stimulated and lecherously debauched and immoral humanity utterly given to the indulgence of sensual pleasure and the cultivation and exercise of selfishness.

The Koreshan system does not encourage violence in such a regulation of human affairs as to insure happiness to all, but it does advocate the development of an organic unity whereby there shall result the equitable adjustment of the performance of human uses, and the economy of distributive processes so as to create a balance in the direction of the law of demand and supply. There must be found and presented to the world the very pivot and axle of revolution, before the wheel of righteousness can be made to turn with order and the essential momentum of culminating potency can be attained. The masses must be made to see that the nucleus around which the activity of human energy moves, involves the principles of exact justice and that it does contain the law by which equilibrium may be restored. Can any reasonable mind fail to see that the law by which human relations are so adjusted as to compel the exchange of a value of one kind for an equal value of another kind is the only one upon which the stability of the universe can depend, and that this result must be insured through the establishment of an organic unity having this principle for its original impulse? The radical measures that we would advocate the adoption of, involves the utter abrogation of everything pertaining to the competitive system and a thorough revolution in the world of political activity.

The political intrigues for power and wealth, abuses of legislation, and the utter disregard for the interests of the people except so far as there must be kept up a show of public interest as a disguise to cover those intrigues, can never be corrected through the infernal machine of a political power, the impulse of which is engendered midst the fumes of rum and tobacco. Our entire legislative system derives its first impulse from the lowest and most vicious slums and cesspools of degradation, and the very fact that the political machinery upon which our constitutional rights depend originates in the intoxication of sensual delights, is enough to condemn the pernicious and degrading institution of our present political power and method.

The Beauty of Co-operation.

The plumbline of commercial integrity will, within the next ten years, level the inequalities now existing in society and banish the effrontery of caste and indolence of wealth. It will break down the bar of exclusiveness that now keeps one half of the world from knowing how the other half lives, and merge one and all into a great co-operative body of men and women who will take their places in society according to the law of the survival of the fittest; the most truthful and upright standing first, while hypocrites and minions will bring up the rear. True manhood and womanhood will soon find their proper places in the fabric of social order. The principle of competition or human selfishness has but a brief season yet to sway its hideous sceptre when it will have entirely accomplished its purpose and spent its force. Men and women are both looking and preparing for a change. Society is in a state of stagnation. Artificiality in social life, deceit in commercial life, and hypocrisy in religious life are quite familiar evils which have sprung from the ascendancy of fallacy, but with which the people are becoming nauseated. The physician has been summoned and is coming in the form of co-operation. His attendance has not been solicited until the patient has felt himself going. Vitality is giving way and dissolution threatened. Human nature always acts this way. Remedies are never applied to growing evils until the same culminates and then everybody looks for a restorative. All sorts of potions have been administered but still the patient is bellowing. No reform movement has yet struck the right spot.

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tem that will hold over when a financial crash and revolution have demoralized and depolarized the world. It proposes to make the citizens of the so-called Commonwealth, neighbors in the biblical significance of that term, which means that each shall labor for the common good of all. This, it is claimed, is a project that can never be accomplished because men and women possess, inherently, too much self-love, which is quite true, but that self-love which has ruled the race will affect its own culmination and disaster, and then a humiliated, impoverished and despairing people will be prepared to follow something better. Let a great distributing enterprise be once formed in our large cities whereby the people can purchase their merchandise of all kinds at wholesale prices, let industries once be established by this same system that will justly remunerate employes and make the middleman the *producer* as well, and the consumer also a producer by reason of his co-operative interest in the industry that employs his labor and you have applied the plumbline of commercial integrity and made a gigantic step toward the equalization of human conditions. Never mind the present financial system with its accumulation of wealth in the hands of a few. Destiny will take care of that, and make the commercial nabobs who now flaunt their heads, as dependent upon the performance of use as a means of securing a livelihood, as are now those who do not possess any capital whatever. When banks fail, government bonds go begging through social war and distress, and the country's currency fails to sustain the indolent and the selfish, there will be a grand rush made for this new industrial system which will have been well established by Koreshanity. Men and women who have held their heads so high that you could not see their eyelids will then be ready to take their places in a re-organized social economy and thank God that they have found such a haven in a time of storm.

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The Birthday of a Prince.

The Prince of Wales has just celebrated his fiftieth birthday and, of course, has received encomiums from the English press and pulpit for his great faithfulness (?) to the affairs of Great Britain and for his upright (?) course as heir apparent to the greatest throne on earth. And, no doubt, he feels that he is justly entitled to such praise, notwithstanding the egregious assinity that he has ever displayed since he was old enough to know how to be idiotic and gay. It seems strange how the human mind can be blind to facts regarding a personage who holds the second place in the eyes of Great Britain. And yet the very fact that this man may be their future monarch—which responsibility *should* dictate wisdom, purity and manliness—seems, contrary to all reason, to be the motive impelling the English people to excuse foibles that in a less important individual would be treated with contempt. The phenomenon is inexplicable upon any other ground than that of scyophancy born of feudalism. The human mind is preeminently disposed to fawn, and no one is entirely free from this weakness. The desire for power and influence is a characteristic inherent in us all, however much we may deny it, and we see no way of attaining power from those who are above us as effectual as by currying favor with them. This is the real cause of the obsequiousness of human nature and while it is a despicable trait of character yet "let him who is without sin cast the first stone." Mankind, today is subject to brute force, whether under a monarchial, an imperial or a republican form of government, and that spirit of independence and freedom which all think they possess is under the iron heel of arrogance and will so remain until

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through sacrifice and obedience to God's law, mankind merits the advent of righteousness in earth, and then edicts will go forth from the mouth of perfection as expressed by the Goddess Minerva, who will be the Queen of the Golden Age, just dawning upon us. Until that time the Devil will rule and make the human family bend to his imperious sway. This is a result of human sensualism or the fall of man, who has no one to blame but himself for the existence of things as stated.

Nothing but an abject slavery and a servility that stultifies the intellect would cause a people so professedly intelligent as the Britons, on the birthday anniversary of a prospective but lascivious and animalistic monarch, to render an homage that must rise as a stench in the nostrils of all decent people. But the very occurrence of such humiliating demonstrations should cause the mind to ponder upon the depravity, sycophancy, insincerity and vassalage of the human race, for England stands first and foremost among the powers of Europe for character and intelligence. Here is a suitable toast for Great Britain to this royal fop: LONG LIVE ALBERT EDWARD! MAY HIS GAMBLING LUCK CONTINUE AND HIS AMOURS BE AS RED ROSE BUTS TO HIS LICENTIOUS LIPS!

If the anti-catholic societies that are springing up over the country expect to accomplish anything toward checking the augmenting power of the Roman Church they will have to be considerably more progressive than they are or else they will signally fail of their purpose. Persons in such societies, who are either committed to, or influenced in favor of the two leading parties will find all their efforts futile toward the subjection of the Romish influence because Jesuitism operates efficiently in both of these powerful political organizations. The man, too, who is not alive to the iniquities of the money power need not expect to make much headway in the study of Jesuitism, for the reason that the two work together. Hence, any anti-catholic citizen who believes that the present social system obtaining in this country and in the world at large is good enough, might as well save his anti-catholic society dues and rest himself from his labors lodge night, instead of frequenting the hall of such a body. If one is not alive to the perfidy of the existing monied institution it is impossible for him to be awake to the purposes and plans of the prevailing ecclesiastical institution.

MODERN JURISPRUDENCE

The court room of today is Hell, and the lawyers the devils in attendance. Nothing more ridiculously absurd and superlatively nonsensical was ever evolved from human idiocy than the *formulae*, red-tape and voluminous needlessness of legal quackery. If all the lawyers were put in the same boat with preachers and middle-men and transported to Saline Creek there would be extant seventy-five per cent. less humbuggery, hypocrisy and thievery. The lawyer, like the other two classes of rogues referred to, is the product of the competitive system and while there are some very nice gentlemen associated with the legal profession, that fact does not make them any the less humbugs if they are associated with such a farcical school for the administration of justice. Of course all persons are more or less of humbugs but we do not know of any calling that contains so much chicanery as that of the law. Nothing but a villainous custom would induce some men, for example, to enter upon the advocacy of cases in the courts, the parties associated with which, either as plaintiffs or defendants, they well know to be without just grounds either for the prosecution of their cases or for the defence of the same. We say the fact that fairly honest men will enter into such causes clearly indicates the urgent necessity of abolishing a system which necessitates such participation by these men as a means of securing a livelihood.

Given a large sum of money and a shrewd lawyer and the chances are confessedly rare, of a culprit, thus protected, being brought to justice. If there be a hitch in the testimony offered or any loop-hole through which dishonesty may crawl, a wealthy malefactor, notwithstanding the moral criminality of his act, of

which both court and jury may be convinced, will, by the spurious but plausible reasoning and evasive rhetoric of his attorney escape his just deserts at the hands of the state. Modern jurisprudence, like fencing or pugilism has become a science, the practitioners of which make it their leading aim to thwart the ends of justice rather than serve them. This is easily proven. An attorney for a felon, if he be a professional criminal lawyer—and no accused party, if able and wise, would employ any other—can so skillfully cross-examine prosecuting witnesses and weave such a skein of sophistry around the intent of the law, which is already overburdened with exceptions and precedents that few juries, composed as they are of the heterogeneous intelligence of the masses, can discern the legal criminality of the prisoner. Human cunning and legerdemain, which are rife in every avenue of social life, have signally defeated the original intent of the law before the bar of justice. Justice, did we say? There is no justice in courts. Call that which is meted out expediency and you will be giving it its proper name. Why expediency?

No court of justice would have condemned the Chicago anarchists to the gallows with the evidence offered, or consigned a seventh-day adventist to prison for working in his fields on the first day of the week, when his honest religious convictions prompted him to keep the sixth day, which, however, when incarcerated he was compelled to desecrate by performing prison labor. No court of justice would condemn a woman or child for stealing through hunger a loaf of bread or a few potatoes, and yet this thing has been, and is likely to be done anywhere. "Yes," says your technical lawyer or your well fed and pot-bellied judge, "but there is a statute to the effect that the person or persons convicted of such offence against the peace of this commonwealth shall, by the perpetration of such act or offence be subject to forcible detention in such prison-house as may be duly designated by the proper adjudicator of the case in question." Whew! Any more? Please lend us a handkerchief that we may mop the perspiration! Thus jurisprudence, which was originally formulated as a dispenser of justice has become its persecutor, for laying all legalities and statutes aside, the court that claims, in the sight of God, to call such an act "justice" should be exterminated by a righteous people. But this is exactly the point to which the law has led us. Modern jurisprudence calls him who pilfers a dollar a felon, and at the same time bows to the man who steals a million by methods protected by legislative enactment. And where there is no state mantle behind which great scoundrels may hide, as in the recent indictment of the officers of an eastern railroad for using stoves in passenger coaches in defiance of a statute, which resulted in terrible mortality by accident, the very wealth and influence of the guilty parties renders such accusations a joke, when with the poor and lowly the violation of similar laws would surely land them behind prison bars.

Such is the result of the operation of modern jurisprudence under the dictum of a false and pernicious social economy, and of unscrupulous men, as expressed in the modern barrister. Away with the lawyer and away with his gymnasium, the courts! Let the people put an end to this farce by establishing a great co-operative, industrial system, in which by making every man worthy of his hire and rendering each a part of the whole, justice may be established by the exclusion of, and an indifference to the existing competitive institutions and their legislative machinery which have brought naught but misery, suffering, injustice and crime to the human race.

We wish to remind our readers of the significance of the revolutions that are springing up everywhere. Now Brazil which recently dethroned her Emperor is again dissatisfied, and is once more in a state of revolution. Nearly all the South American nations have now been touched by this tremor of revolt. Ireland is in a deplorable state and the newspaper prophets who declared that the death of Parnell would harmonize the contending factions in the Emerald Isle will find that their prognostications have missed the mark. Ireland will know no peace while Jesuitism prevails in her midst. Russia's famine will

through sacrifice and obedience to God's law, mankind merits the advent of righteousness in earth, and then edicts will go forth from the mouth of perfection as expressed by the Goddess Minerva, who will be the Queen of the Golden Age, just dawning upon us. Until that time the Devil will rule and make the human family bend to his imperious sway. This is a result of human sensualism or the fall of man, who has no one to blame but himself for the existence of things as stated.

Nothing but an abject slavery and a servility that stultifies the intellect would cause a people so professedly intelligent as the Britons, on the birthday anniversary of a prospective but lascivious and animalistic monarch, to render an homage that must rise as a stench in the nostrils of all decent people. But the very occurrence of such humiliating demonstrations should cause the mind to ponder upon the depravity, sycophancy, insincerity and vassalage of the human race, for England stands first and foremost among the powers of Europe for character and intelligence. Here is a suitable toast for Great Britain to this royal fop: LONG LIVE ALBERT EDWARD! MAY HIS GAMBLING LUCK CONTINUE AND HIS AMOURS BE AS RED ROSE BUDS TO HIS LICENTIOUS LIPS!

If the anti-catholic societies that are springing up over the country expect to accomplish anything toward checking the augmenting power of the Roman Church they will have to be considerably more progressive than they are or else they will signally fail of their purpose. Persons in such societies, who are either committed to, or influenced in favor of the two leading parties will find all their efforts futile toward the subjection of the Romish influence because Jesuitism operates efficiently in both of these powerful political organizations. The man, too, who is not alive to the iniquities of the money power need not expect to make much headway in the study of Jesuitism, for the reason that the two work together. Hence, any anti-catholic citizen who believes that the present social system obtaining in this country and in the world at large is good enough, might as well save his anti-catholic society dues and rest himself from his labors lodge night, instead of frequenting the hall of such a body. If one is not alive to the perfidy of the existing monied institution it is impossible for him to be awake to the purposes and plans of the prevailing ecclesiastical institution.

MODERN JURISPRUDENCE.

The court room of today is Hell, and the lawyers the devils in attendance. Nothing more ridiculously absurd and superlatively nonsensical was ever evolved from human idiocy than the *formule*, red-tape and voluminous needlessness of legal quackery. If all the lawyers were put in the same boat with preachers and middle-men and transported to Saline Creek there would be extant seventy-five per cent. less humbuggery, hypocrisy and thievery. The lawyer, like the other two classes of rogues referred to, is the product of the competitive system and while there are some very nice gentlemen associated with the legal profession, that fact does not make them any the less humbugs if they are associated with such a farcical school for the administration of justice. Of course all persons are more or less of humbugs but we do not know of any calling that contains so much chicanery as that of the law. Nothing but a villainous custom would induce some men, for example, to enter upon the advocacy of cases in the courts, the parties associated with which, either as plaintiffs or defendants, they well know to be without just grounds either for the prosecution of their cases or for the defence of the same. We say the fact that fairly honest men will enter into such causes clearly indicates the urgent necessity of abolishing a system which necessitates such participation by these men as a means of securing a livelihood.

Given a large sum of money and a shrewd lawyer and the chances are confessedly rare, of a culprit, thus protected, being brought to justice. If there be a hitch in the testimony offered or any loop-hole through which dishonesty may crawl, a wealthy malefactor, notwithstanding the moral criminality of his act, of

which both court and jury may be convinced, will, by the spurious but plausible reasoning and evasive rhetoric of his attorney escape his just deserts at the hands of the state. Modern jurisprudence, like fencing or pugilism has become a science, the practitioners of which make it their leading aim to thwart the ends of justice rather than serve them. This is easily proven. An attorney for a felon, if he be a professional criminal lawyer—and no accused party, if able and wise, would employ any other—can so skillfully cross-examine prosecuting witnesses and weave such a skein of sophistry around the intent of the law, which is already overburdened with exceptions and precedents that few juries, composed as they are of the heterogeneous intelligence of the masses, can discern the legal criminality of the prisoner. Human cunning and legerdemain, which are rife in every avenue of social life, have signally defeated the original intent of the law before the bar of justice. Justice, did we say? There is no justice in courts. Call that which is meted out expediency and you will be giving it its proper name. Why expediency?

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probably lead to revolution. With all this there must soon come a great financial crash. European war and internal rebellion against capital in the United States. There will then be woe, woe, woe!

REFLECTIONS ON SUICIDE.

The power to commit suicide is one of the greatest of man's possessions. It leads to poverty. It mocks disease. It plays with pain.—*Eufant Terrible.*

This is the philosophy of materialism and the comfort of anarchism, if there be either philosophy or comfort in it, which we have not been able to discover. How persons can reason that there is no life after death in spite of true science and intuition passes comprehension. Shakespeare in the words which he puts into the mouth of Hamlet in his soliloquy on life, and death expresses exactly the natural and irresistible promptings of the human mind concerning a life beyond the grave. Nothing in nature dies. Everything passes through a state of transformation and because it changes its form the shallow thinker fancies that change to mean extinction. *Nothing* never had a being, how, therefore, can something become nothing? The universe always has existed, if for no other reason than because it is here now. No law is beyond the reach of scientific inquiry if the right key is found, other-wise it would not be law. There is no such thing as a miracle in the sense that such an happening is beyond the reach of law. Everything in the universe is subject to law otherwise the whole business would go to smash. Perpetuation of physical form is the result of harmony or balance and the reason why the human form is not now perpetuated is on account of a loss of this harmony or balance through sensualism. The match that one may strike burns until there is no visible substance remaining, but has the ignition of the same reduced it to *nothing*? The mind cannot conceive of a vacuum, and only a brain disordered by circumstance or disease will so contend. The substance consumed by the ignition of a match forms just as much a part of the universe as the air we breathe which some persons claim to be a vacuum. There is not a particle of the space above us that cannot be and is not transformed into matter.

When materialists and anarchists comprehend the law of transmutation which converts, for example, the sunbeam to coal, and coal to metal, and metal to other forms of life until at last it becomes, through transformation, invisible, though none the less substance, they will grasp the principle that life whether in mineral, vegetable, animal or human form may change its garb but never become extinct. Could one particle of matter either as a visible or invisible substance once be annihilated, the whole fabric of mental conception would become a blank; but such a supposition is as possible as the eternal banishment of light. Let our honest, materialistic, individualistic friends cease to ponder on the privileges of suicide and its fancied blessings, and view life as an everlasting condition that no entity—whether evolved or involved from lower or higher forms of life—can throw off. Existence is the law of the universe and he who supposes that self-murder will waft him to a profound oblivion will awaken in his spiritual consciousness to a vivid realization of his folly.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Commerce.

Commerce is often symbolized by a ship upon the sea. The significance of which is that the sea is the humanity of the world, and the ship the medium of communication for the interchange of products, uses, peoples, etc. of this humanity. When the ship is secure and the captain, helmsman and crew are scientific, the voyage is safely conducted. So it is with commerce. When commercial activity is controlled by a *good helmsman*, whose purposes are identical with those of the captain and crew, humanity will have in operation commercial equation which will insure a safe voyage through life's vicissitudes. Our present conditions in the world demonstrate that those who guide and control the great ship

"Commerce," are selfish pilots, leaders of the blind, whose course has carried the people among the present apparently insurmountable mountains of rocks, which are the result of the waste and profligacy of the present system. One of England's greatest financial theorists has prophesied a great commercial crisis such as the modern world has never experienced which he says will culminate next February or March. From observation of the devilish methods of competition it may be concluded that concentrated capital can produce a crisis at any time when it desires to so decree.

In arrogance and pride it inquires: "What are you going to do about it?"

"Gather yourselves together in groups. Oh! Daughter of troups! As you see the hour of desolation drawing nigh," is the scriptural remedy given to God's chosen people. An effort is being made by the commercial, ecclesiastical, and social combines of the present to patch up the present order of things.

The spirit of focalization and the tendency to concentration permeates the body politic and the world is nearing a crisis when the old systems of injustice must crumble. Europe and America are so commercially and socially united that what affects one continent affects the other. The injustice of the present financial system, as well as the degradation engendered by existing governments is apparent to all. It is being learned that for ages Church and State have been in the hands of the commercial centers and what they dictate becomes a law. "Commerce involves the central principal of all activities," is a well known maxim, for it enters into the relations of the home, the field, the state, and the world. A false commercial system produces false values, which in turn produce corrupt bankers, who cause false legislation to be enacted, which ultimates in Autocracy and Plutocracy. And thus a conflict culminates, called the battle of Gog and Magog, the roof and floor, a house divided against itself which must finally fall. It is becoming quite evident that a new system must come, having the power of reconstruction, to supersede the present inverted methods. In order to bring the greatest benefit and the greatest good to the greatest number a *Moses* must arise who must be head and shoulders above the purposes and personality of the present commercial center. As Jay Gould, the "Wizard of Wall Street" is the type of the so-called successful business man, let us follow his career. We find him to be a lover of false values, which is proven by his method of "watering" stocks. He is the leader of the Wall street robbers and speculators and a faithful follower of the competitive system. He believes in the spurious thing called modern christianity. He believes in increasing the bonded debt of the country to such an extent that it may never be paid so that the present money basis may be extended in the interest of the usurers or bankers. He thoroughly believes that the present system of Commercial activity should be continued indefinitely. At his bidding do bow the leaders of the press; of educational methods; of the Protestant Church and of our political system which turns the old rascals out and let the new rascals in. He being the head of a system whose logical sequences and fruits are the present conditions of woe, misery and crime, it must be concluded that the system which receives its impetus from "the love of money" must be changed.

The world is under the yoke of competition and selfishness; the very opposite of communism and unselfishness. How shall those be emancipated who suffer under the bondage of selfishness? Communism, you say, has proven a failure whenever tried. This is a poor argument to use against it. The question is not what has been a failure, but what is the true system of commerce? The golden rule of love thy neighbor as thy self is admitted to be right; then, being right it must be applied. How can a selfish humanity teach, much less apply, the divine system of communism? The only possible way is to first become righteous, sincere, scientific, unselfish. The heart of man must be cleansed and made simple, discreet, courageous, magnanimous, in the few individuals taught by a teacher or teachers who are obtaining these conditions in themselves first. And by the unity of action and life of these teachers with their disciples, the system will be inaugurated. Where is there even one teacher who promulgates the doctrine of commercial equation, and of equitable commerce; the man with the plumbline of integrity in his right hand and the flaming sword of truth in his left, pointing us the way to liberty from the present bondage. By taking the pains of inquiring of the Bureau of Equitable Commerce at either its San Francisco or Chicago office, all the necessary information will be given to enable you to become a disciple of the rapidly growing industrial system that is destined to supersede the present system of competition and bring into life the longed for United Kingdom of Heaven in the earth, as

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obtained in the Golden Age of the Ancients, concerning which the world today is almost totally ignorant. "Procrastination is the thief of time." The revolution is upon us, let us therefore make haste to prepare ourselves against the great and dreadful day of retribution.

Hirsch.

Berlin is suffering from such a financial scare that depositors are withdrawing their funds from the banks, and general lack of confidence is evinced.

Let the United States take notice, for this is the beginning of the end. Pretty soon the financial world will be confronted with the spectacle afforded by a general run on all banking institutions, and a withdrawal of funds to the custodianship of investors. This will be but the natural concomitant of the existing state of things. When banks are generally failing, the only safe place for one's money is in one's own safe or depository. This will soon be discovered now that the iniquitous system which has robbed mankind so long, is about to collapse. Such a move on the part of investors will speedily close up the career of the usurer, and its occurrence in the near future, is just as certain as the outbreak of social war.

The American navy may yet have an opportunity to prove its usefulness. If war really breaks out between this and another nation, the Republican Party will have a good opportunity to see the results of its villainy in squandering for so long a time the appropriations made for war-vessels. In case of war with any great power, with the vastness of our territory and the weakness of our coast defenses, it will be discovered that the present increase of our men-of-war is still totally inadequate to protect American harbors at home and American interests abroad. There has been enough money appropriated by Congress since the war to have given this nation a splendidly equipped marine service.

Quaking Finances.

A glance at the financial news of the world is not very reassuring. The latest sensation of great magnitude comes from Germany. But the condition of Russia, France, Italy, Portugal, Turkey and even staid old England, is anything but satisfactory, while on the western shores of the Atlantic, the South American states, notably Brazil, are confronted with grave questions. In our own country the situation is not so grave; is better by comparison, but it is by no means comfortable, except to the enormously rich banks and capitalists, by whom the misfortunes of others can be turned to good account. But let us look a little more closely.

The world should learn something from these financial perplexities and disasters. The bank failures in Germany, particularly the old and aristocratic house of Friedlander & Summerfield, appear to be due to the gambling and fast living of the principals; but other causes lie beneath the surface, and chief of these is the vicious banking system now so much in favor all over the civilized world. In any other business it would be called a "confidence" game—"credit" being the basis of more than ninety per cent. of all the banking business of the commercial nations of the world. In all instances of a stringency in the money market the stock phrase of the banking fraternity ascribes it to a "want of confidence"—money is plenty, they assure us, but it is hoarded in deference to a "want of confidence." The Maverick National bank, of Boston, for example, can do a business of eleven and a half millions on a capital of less than half a million—over eleven millions on "confidence"—and then in a pinch, a rude shock to the delicate thing called credit or confidence, it can fail for two and a half millions.

In Russia the gravest complications menace the haughty Czar. Widespread famine in some of the largest provinces must be added to the vast sum of accumulated financial disasters. The Governor of one great province, about the size of California, declares that all supplies of provisions are exhausted, and one million eight hundred thousand bushels of grain are required to prevent the absolute starvation of the peasants, and the greater part of this grain will have to be imported, because it is not to be found in Russia. In another large province the Governor is putting down bread riots by giving the starving rioters 500 lashes each, and some of the "offenders" have died while the punishment was be-

ing inflicted! They are expected to starve to death quietly and peaceably, instead of daring to struggle for bread. In St. Petersburg the situation of the money market may be inferred when it is stated that the stability of ten banking houses, some of which are considered the soundest in the city, no longer command confidence. Meantime the trouble of exchange and government stock continues to fall steadily and everything indicates that a crisis is at hand. The Minister of Finance has been unable to place the government loan, and is now trying to get a quarter of it taken in Paris, so as to avoid a complete failure. In these terrible straits the government is not able to be prompt in providing relief for the starving people.

But enough of these distressing details. There is food enough and to spare for all the people in the world, and with a sufficiency of good money to do the business of the world on a cash instead of a credit basis, the surplus wheat and corn of the United States would be bought by Russia as needed, and the people could be supplied with food at reasonable prices, with no loss of life or of a single dollar in the transactions. The world we have thus glanced at owes its misery and trouble to the bankers. They have influence enough over the government of every civilized nation today, as in past ages, to prevent the establishment of a sound system of finance by the government itself, which would eliminate the bankers and their vicious system of banking on credit, using gold as the alleged basis of security while knowing from the whole history of this metal that it hides away in bank vaults, in private safes, in prudent people's old stockings and in pots buried in the ground whenever it is most needed, and ruin follows fast upon ruin for the want of it. It surely requires no argument, nothing but a bare statement, to show that a government money made of paper and secured by the resources of the whole people of the nation would meet all the wants of our complex civilization and dispense with that human monster so long feared, honored and adulated, called the banker, until the nations become educated and enlightened to such a degree that they will spontaneously adopt the perfect system of finance advocated in these columns.—*Equity.*

Roman Catholic Sentiments.

While public attention is being directed to the effort of the Roman Catholic church to employ its surplus nuns in teaching our public schools, every true American should read and ponder well the following Roman Catholic sentiments:

"The pest of all others most to be avoided in a state, is unbridled liberty of opinion." (Pope Pius IX.)

"Let the public school system go where it came from—the devil." (Freeman's Journal.)

"Our church is God's church, and not accountable either to state or country." (Pope Pius IX.)

"The power of the church is superior to the power of the state." (Pope Gregory VII.)

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country." (Father Hecker.)

"For every musket given to the state army let there be three purchased forthwith." (Irish Journal.)

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obtained in the Golden Age of the Ancients, concerning which the world today is almost totally ignorant. "Procrastination is the thief of time." The revolution is upon us, let us therefore make haste to prepare ourselves against the great and dreadful day of retribution.

Hirsch.

Berlin is suffering from such a financial scare that depositors are withdrawing their funds from the banks, and general lack of confidence is evinced.

Let the United States take notice, for this is the beginning of the end. Pretty soon the financial world will be confronted with the spectacle afforded by a general run on all banking institutions, and a withdrawal of funds to the custodianship of investors. This will be but the natural concomitant of the existing state of things. When banks are generally failing, the only safe place for one's money is in one's own safe or depository. This will soon be discovered now that the iniquitous system which has robbed mankind so long, is about to collapse. Such a move on the part of investors will speedily close up the career of the usurer, and its occurrence in the near future, is just as certain as the outbreak of social war.

The American navy may yet have an opportunity to prove its usefulness. If war really breaks out between this and another nation, the Republican party will have a good opportunity to see the results of its villainy in squandering for so long a time the appropriations made for war-vessels. In case of war with any great power, with the vastness of our territory and the weakness of our coast defenses, it will be discovered that the present increase of our men-of-war is still totally inadequate to protect American harbors at home and American interests abroad. There has been enough money appropriated by Congress since the war to have given this nation a splendidly equipped marine service.

Quaking Finances.

A glance at the financial news of the world is not very reassuring. The latest sensation of great magnitude comes from Germany. But the condition of Russia, France, Italy, Portugal, Turkey and even staid old England, is anything but satisfactory, while on the western shores of the Atlantic, the South American states, notably Brazil, are confronted with grave questions. In our own country the situation is not so grave; is better by comparison, but it is by no means comfortable, except to the enormously rich banks and capitalists, by whom the misfortunes of others can be turned to good account. But let us look a little more closely.

The world should learn something from these financial perplexities and disasters. The bank failures in Germany, particularly the old and aristocratic house of Friedlander & Summerfield, appear to be due to the gambling and fast living of the principals; but other causes lie beneath the surface, and chief of these is the vicious banking system now so much in favor all over the civilized world. In any other business it would be called a "confidence" game—"credit" being the basis of more than ninety per cent. of all the banking business of the commercial nations of the world. In all instances of a stringency in the money market the stock phrase of the banking fraternity ascribes it to a "want of confidence"—money is plenty, they assure us, but it is hoarded in deference to a "want of confidence." The Maverick National bank, of Boston, for example, can do a business of eleven and a half millions on a capital of less than half a million—over eleven millions on "confidence"—and then in a pinch, a rude shock to the delicate thing called credit or confidence, it can fail for two and a half millions.

In Russia the gravest complications menace the haughty Czar. Widespread famine in some of the largest provinces must be added to the vast sum of accumulated financial disasters. The Governor of one great province, about the size of California, declares that all supplies of provisions are exhausted, and one million eight hundred thousand bushels of grain are required to prevent the absolute starvation of the peasants, and the greater part of this grain will have to be imported, because it is not to be found in Russia. In another large province the Governor is putting down bread riots by giving the starving rioters 500 lashes each, and some of the "offenders" have died while the punishment was be-

ing inflicted! They are expected to starve to death quietly and peaceably, instead of daring to struggle for bread. In St. Petersburg the situation of the money market may be inferred when it is stated that the stability of ten banking houses, some of which are considered the soundest in the city, no longer command confidence. Meantime the trouble of exchange and government stock continues to fall steadily and everything indicates that a crisis is at hand. The Minister of Finance has been unable to place the government loan, and is now trying to get a quarter of it taken in Paris, so as to avoid a complete failure. In these terrible straits the government is not able to be prompt in providing relief for the starving people.

But enough of these distressing details. There is food enough and to spare for all the people in the world, and with a sufficiency of good money to do the business of the world on a cash instead of a credit basis, the surplus wheat and corn of the United States would be bought by Russia as needed, and the people could be supplied with food at reasonable prices, with no loss of life or of a single dollar in the transactions. The world we have thus glanced at owes its misery and trouble to the bankers. They have influence enough over the government of every civilized nation today, as in past ages, to prevent the establishment of a sound system of finance by the government itself, which would eliminate the bankers and their vicious system of banking on credit, using gold as the alleged basis of security while knowing from the whole history of this metal that it hides away in bank vaults, in private safes, in prudent people's old stockings and in pots buried in the ground whenever it is most needed, and ruin follows fast upon ruin for the want of it. It surely requires no argument, nothing but a bare statement, to show that a government money made of paper and secured by the resources of the whole people of the nation would meet all the wants of our complex civilization and dispense with that human monster so long feared, honored and adulated, called the banker, until the nations become educated and enlightened to such a degree that they will spontaneously abandon the perfect system of finance advocated in these columns.—*Equity.*

Roman Catholic Sentiments.

While public attention is being directed to the effort of the Roman Catholic church to employ its surplus nuns in teaching our public schools, every true American should read and ponder well the following Roman Catholic sentiments:

"The pest of all others most to be avoided in a state, is unbridled liberty of opinion." (Pope Pius IX.)

"Let the public school system go where it came from—the devil." (Freeman's Journal.)

"Our church is God's church, and not accountable either to state or country." (Pope Pius IX.)

"The power of the church is superior to the power of the state." (Pope Gregory VII.)

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"The pope and the priest ought to have dominion over temporal affairs. The Roman church has a right to exercise its authority without any limit being set to it by the civil power." [Eneclical letter of Pius IX.]

"If the pope should choose the government of the United States, every consistent orthodox Roman Catholic would thereby be absolved from his oath of allegiance to the government." [St. Thomas, vol. IV., pp. 91-94, etc.]

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"I acknowledge no civil power, I am the subject of no prince, and I claim more than this; I claim to be the supreme judge and director of the consciences of men; I am the sole, last and supreme judge of what is right and wrong." [Cardinal Manning.]—*Independent Pulpit*.

The Moneyless Man.

Is there no secret place on the face of the earth
Where charity dwelleth, where virtue hath birth,
Where bosoms in virtue and kindness will heave,
Where the poor and the wretched shall receive?
Is there no place at all where a knock from the poor
Will bring a kind angel to open the door?
Oh! search the wide world wherever you can,
There is no open door for a moneyless man.

Go, look in your hall where the chandelier's light
Drives off with its splendor the darkness of night;
Where the rich hanging velvet, in shadowy fold,
Swoops gracefully down with its trimmings of gold;
And the mirrors of silver take up and renew,
In long-lighted vistas, the "wandering view,"
Go there at the banquet and find if you can,
A welcoming smile for a moneyless man.

Go, look in your church of the cloud-reaching spire,
Which gives to the sun his same look of fire;
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin:
Walk down the long aisles; see the rich and the great
In the pomp and the pride of their worldly estate;
Walk down in your pews and find if you can,
Who opens a pew for a moneyless man.

Go, look to your judge, in his dark flowing gown,
With the scales wherein he weigheth equity down;
Where he frowns on the weak and smiles on the strong,
And punishes right whilst he justifies wrong;
Where juries their lips to the Bible have laid
To render a verdict they've already made;
Go, there in the court-room and find if you can,
Any law for the cause of a moneyless man.

Then go to your hotel—no raven has fed
The wife that has suffered too long for her bread;
Kneel down by her pallet and kiss the death-frost
From the lips of the angel your poverty lost;
Then turn in your agony upward to God
And bless, while it smites you, the chastening rod;
And you'll find at the end of your life's little span,
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MEETING OF STOCKHOLDERS.

Friday evening, November the 6th, the Stockholders of the Bureau of Equitable Commerce held their annual meeting at the Office of the Corporation, 218 Noe Street. The reports of the various departments were submitted and the assets of the corporation were reported to amount to \$4,000. The Directors for the ensuing year are as follows: E. Christine Hamilton, Mary Knight, Tillie Marston, Cyrus R. Teed, George C. Ludington, Samuel H. Daniels, and C. J. MacLaughlin. At a subsequent meeting of the new Board of Directors the following officers were chosen for the ensuing year: Cyrus R. Teed, President; Geo. C. Ludington, Vice-President; Mary C. Mills, Secretary; and E. Christine Hamilton, Treasurer.

INDUSTRIAL NOTES.

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Behold My Sheaves.

The time for toil is past, the night has come,
The last and saddest of the harvest eve;
Worn out with labor long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, Thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened, not so much with grain,
As with a heaviness of heart and brain—
Master, behold my sheaves!

Few, light, and worthless, yet their trifling weight
Through all my frame a heavy aching leaves:
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Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks and withered leaves;
Wherefore I blush and weep, as at Thy feet
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GOG AND MAGOG.

Weekly Record of the Culminating Struggle Between the Two Great Wings of Competiam.

Alaska fishermen are on strike.

New York Italian shoe makers have organized.

Mobile, Ala. bricklayers have gained the eight-hour day.

Hairworkers of Paris have organized with 2,000 members.

There is to be formed an International organization of stage hands.

The American flint glass workers have over \$500,000 in their treasury.

The coal miners in the Abardon district of South Wales are still on strike.

There are 1,400 mail carriers in New York, 1,000 of which number are union men.

The London carpenters to the number of 3000 have been on strike about six months.

The clerks' union of Detroit, Mich. has a membership of 3,000; 500 of whom are women.

Lincoln, Neb. labor organizations will erect a \$49,000 building to be known as Labor Palace.

The workmen of Valladolid, Spain have struck, demanding that the eight hour system be established by law.

Among the striking hat workers of Danbury, Conn. are 1800 girls who refuse to accept the twenty per cent. reduction in wages.

At the Bellaire, Ohio, Steel Works the machinists and engineers are on strike. The entire plant is shut down, and 200 men are thrown out of employment.

The International Brotherhood of Brassworkers of 8,000 members are agitating for uniform wages throughout the United States; they receive now from \$2 to \$4 per day.

Holland's strongest organization is that of the railroad employees, having 40,000 members. The Cigar-maker's Union has about 55,000; 2,000 of whom are women.

The building trades unions of Paris have a membership of 100,000. A strike fund is to be raised by levying an assessment on each member of 5 per cent. of his wages, for three months in succession.

The lace weavers employed by the American Lace Co. at Patechoque, L. I. have struck for an increase of wages. They receive less than they did last year in Nottingham, England, from whence they came.

Twenty-Five False Messiahs.

The following are the twenty-five false Messiahs that are said to have arisen from time to time in this era, according to McClinck & Strong's "Cyclopedia," Vol. VI, pp. 141-144: And Buck's "Theological Dictionary," pp. 690-695:

1. Simeon who surmamed himself Bar-cocheba, "son of a star," appeared in the reign of Hadrian A. D. 130, and was slain in 135.

2. Moses Cretensis arose in the reign of Theodosius the younger 434, and pretended to be a second Moses sent to deliver the Jews who dwelt in Crete, promising to divide the sea and give them a safe passage through it. He escaped from them as soon as his promises failed.

3. Dunaan, who called himself the son of Moses, appeared in the reign of Justinian about 520. He entered a city of Arabia Felix and greatly oppressed the Christians; was taken prisoner and put to death by Elishan, an Ethiopian general.

4. One Julian was set up by the Jews and Samaritans as a King and Messiah in the reign of Justinian, 529. These Jews and Samaritans rebelled against Justinian. Julian was captured, and put to death.

5. Serenus arose in Spain as a Messiah in the time of Leo the Isaurian, about 721. Large numbers followed him, but all his pretensions came to naught.

6. In 1137, there appeared a Messiah in France who was put to death and several of his followers. Name not given.

7. In 1138, the Persians were disturbed by a Jew who called himself a Messiah. He collected a large army, was captured, put to death, and his followers maltreated. Name not given.

8. In 1157, a Messiah stirred up the Jews at Cordova, in Spain, collecting that scattered people preparatory to colonizing the entire world for the millenium. He soon collapsed, and nearly all the Jews in Spain were destroyed. Name not given.

9. David Aluri [Alroy] arose in the kingdom of Fez, in 1167, and brought great trouble and persecution on the Jews and they were soon scattered throughout the country.

10. In 1167, there appeared in Arabia a prophet who claimed to work miracles. The king asked him for a sign to attest his miracles. He responded, "Cut off my head and I will return to life again." The King took him at his word and decapitated him, but he did not reanimate. Name not given.

11. About 1170, a Jew who dwelt beyond the Euphrates, called himself the Messiah and drew large multitudes of people around him. He said he had been a leper and had been cured in one night, and that was the proof of his mission. Name not given.

12. In 1174, a magician arose in Persia who seduced many of the common people and brought the Jews into great tribulations. Name not given.

13. David Almossor, a great cabalist, arose in 1176, in Moravia. He claimed to make himself invisible, but he was soon taken and put to death, and a heavy tax laid upon the Jews.

14. David-el-David appeared in Persia in 1199 as a Messiah of Reform of the twelfth century. He was a man of great learning, soon raised an army against the King, was taken, imprisoned, escaped, retaken, and beheaded.

15. Ismael Sophus arose in 1497, in Spain, and deluded many of the Jews. He soon perished and his followers were dispersed.

16. Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards turned his claims and said he was of the sect called Christians.

A German Rabbi, Ascher Læmlein, in 1502, gave himself out as a forerunner of an approaching Messiah, and called the people to repentance and urged an immediate removal to the East. He claimed the succeeding year would see them marshaled under the banner of the Messiah, the "King of the Jews." He made many converts, both among Jews and Christians. He died suddenly and his followers scattered, some to the christian cross and some to other sects.

17. David Reubeni, in the reign of Charles V. of Portugal, suddenly appeared at the court of the king, about 1520, and found favor, and was sent as an ambassador to Clement VII in 1523-25, and was held in distinction at the papal court. He was joined by one Solomon Molcho who had set up as the prophet of the movement. Both were imprisoned, the former escaping, and the latter was burnt at the stake in 1532.

18. In 1615, there arose a Messiah in the East Indies, who was largely followed by the Portuguese Jews who were scattered over the country. Name not given.

19. In 1624, there arose in the Low Countries a man who declared himself to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome and to overthrow the Kingdom of Antichrist and the Turkish empire. Name not given.

20. In 1666, one Sabbathai Zebi, the greatest of all Jewish pretenders, made a great noise, and gained a great number of proselytes. He was born at Smyrna, and imposed on the Jews as "King of the Kings of the earth," and had many followers, some of which exist at the present time. He saved himself from being shot by three poisonous arrows by embracing Islamism.

21. Mordecai, a Jew of Germany appeared in 1682, and made a considerable number of converts. He was soon detected and obliged to flee from Italy into Poland to save his life.

22. Frank, by birth a Polish Jew, appeared about 1750, came suddenly to the front endeavoring to revive the principles of Sabbathai Zebi with a new creed. He flourished as "Baron Frank." His funeral was attended by 800, and a cross set up over his tomb.

23. Moses Chayim Luzzatto, styled "Jekuthiel," flourished in Amsterdam about 1744. He actually believed himself to be the predicted Messiah of the Jews. He was a learned man.

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GOG AND MAGOG.

Weekly Record of the Culminating Struggle Between the Two Great Wings of Competism.

Alaska fishermen are on strike.

New York Italian shoe makers have organized.

Mobile, Ala. bricklayers have gained the eight-hour day.

Hairworkers of Paris have organized with 2,000 members.

There is to be formed an International organization of stage hands.

The American flint glass workers have over \$500,000 in their treasury.

The coal miners in the Abardon district of South Wales are still on strike.

There are 1,400 mail carriers in New York, 1,000 of which number are union men.

The London carpenters to the number of 3000 have been on strike about six months.

The clerks' union of Detroit, Mich. has a membership of 3,000; 500 of whom are women.

Lincoln, Neb. labor organizations will erect a \$40,000 building to be known as Labor Palace.

The workmen of Valladolid, Spain have struck, demanding that the eight hour system be established by law.

Among the striking hat workers of Danbury, Conn. are 1800 girls who refuse to accept the twenty per cent. reduction in wages.

At the Bellaire, Ohio, Steel Works the machinists and engineers are on strike. The entire plant is shut down, and 200 men are thrown out of employment.

The International Brotherhood of Brassworkers of 8,000 members are agitating for uniform wages throughout the United States; they receive now from \$2 to \$4 per day.

Holland's strongest organization is that of the railroad employees, having 40,000 members. The Cigar-maker's Union has about 55,000; 2,000 of whom are women.

The building trades unions of Paris have a membership of 100,000. A strike fund is to be raised by levying an assessment on each member of 5 per cent. of his wages, for three months in succession.

The lace weavers employed by the American Lace Co. at Patchogue, L. I. have struck for an increase of wages. They receive less than they did last year in Nottingham, England, from whence they came.

Twenty-Five False Messiahs.

The following are the twenty-five false Messiahs that are said to have arisen from time to time in this era, according to McClintock & Strong's "Cyclopedia," Vol. VI, pp. 141-144; And Buck's "Theological Dictionary," pp. 590-595:

1. Simeon who surmamed himself Bar-cocheba, "son of a star," appeared in the reign of Hadrian A. D. 130, and was slain in 135.

2. Moses Cretensis arose in the reign of Theodosius the younger 434, and pretended to be a second Moses sent to deliver the Jews who dwelt in Crete, promising to divide the sea and give them a safe passage through it. He escaped from them as soon as his promises failed.

3. Dunaan, who called himself the son of Moses, appeared in the reign of Justinian about 520. He entered a city of Arabia Felix and greatly oppressed the Christians; was taken prisoner and put to death by Elishan, an Ethiopian general.

4. One Julian was set up by the Jews and Samaritans as a King and Messiah in the reign of Justinian, 529. These Jews and Samaritans rebelled against Justinian. Julian was captured, and put to death.

5. Serenus arose in Spain as a Messiah in the time of Leo the Isaurian, about 721. Large numbers followed him, but all his pretensions came to naught.

6. In 1137, there appeared a Messiah in France who was put to death and several of his followers. Name not given.

7. In 1138, the Persians were disturbed by a Jew who called himself a Messiah. He collected a large army, was captured, put to death, and his followers maltreated. Name not given.

8. In 1157, a Messiah stirred up the Jews at Cordova, in Spain, collecting that scattered people preparatory to colonizing the entire world for the millenium. He soon collapsed, and nearly all the Jews in Spain were destroyed. Name not given.

9. David Aluri [Alroy] arose in the kingdom of Fez, in 1167, and brought great trouble and persecution on the Jews and they were soon scattered throughout the country.

10. In 1167, there appeared in Arabia a prophet who claimed to work miracles. The king asked him for a sign to attest his miracles. He responded, "Cut off my head and I will return to life again." The King took him at his word and decapitated him, but he did not reanimate. Name not given.

11. About 1170, a Jew who dwelt beyond the Euphrates, called himself the Messiah and drew large multitudes of people around him. He said he had been a leper and had been cured in one night, and that was the proof of his mission. Name not given.

12. In 1174, a magician arose in Persia who seduced many of the common people and brought the Jews into great tribulations. Name not given.

13. David Almossor, a great cabalist, arose in 1176, in Moravia. He claimed to make himself invisible, but he was soon taken and put to death, and a heavy tax laid upon the Jews.

14. David-el-David appeared in Persia in 1199 as a Messiah of Reform of the twelfth century. He was a man of great learning, soon raised an army against the King, was taken, imprisoned, escaped, retaken, and beheaded.

15. Ismael Sophus arose in 1497, in Spain, and deluded many of the Jews. He soon perished and his followers were dispersed.

16. Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards turned his claims and said he was of the sect called Christians.

A German Rabbi; Ascher Læmlein, in 1502, gave himself out as a forerunner of an approaching Messiah, and called the people to repentance and urged an immediate removal to the East. He claimed the succeeding year would see them marshaled under the banner of the Messiah, the "King of the Jews." He made many converts, both among Jews and Christians. He died suddenly and his followers scattered, some to the christian cross and some to other sects.

17. David Reubeni, in the reign of Charles V. of Portugal, suddenly appeared at the court of the king, about 1520, and found favor, and was sent as an ambassador to Clement VII in 1523-25, and was held in distinction at the papal court. He was joined by one Solomon Molcho who had set up as the prophet of the movement. Both were imprisoned, the former escaping, and the latter was burnt at the stake in 1532.

18. In 1615, there arose a Messiah in the East Indies, who was largely followed by the Portuguese Jews who were scattered over the country. Name not given.

19. In 1624, there arose in the Low Countries a man who declared himself to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome and to overthrow the Kingdom of Antichrist and the Turkish empire. Name not given.

20. In 1666, one Sabbathai Zebi, the greatest of all Jewish pretenders, made a great noise, and gained a great number of proselytes. He was born at Smyrna, and imposed on the Jews as "King of the Kings of the earth," and had many followers, some of which exist at the present time. He saved himself from being shot by three poisonous arrows by embracing Islamism.

21. Mordecai, a Jew of Germany appeared in 1682, and made a considerable number of converts. He was soon detected and obliged to flee from Italy into Poland to save his life.

22. Frank, by birth a Polish Jew, appeared about 1750, came suddenly to the front endeavoring to revive the principles of Sabbathai Zebi with a new creed. He flourished as "Baron Frank." His funeral was attended by 800, and a cross set up over his tomb.

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Woman's World.

[It is our aim to establish herein a nucleus for the focalization of all that should interest, benefit and tend to restore woman to that station which is her rightful inheritance and inevitable destiny, to wit: equality with man in all the relations of life. We ask, therefore, that both the male and female readers of this paper will aid us in the work of elevating the womanhood of the age by contributing either original or selected matter touching upon this vital theme.]

Address communications: EDITRESS WOMAN'S DEPARTMENT.

A woman—in so far as she beholdeth,
Her one beloved's face;
A mother—with a great heart that enfoldeth
The children of the Race;
A body, free and strong, with that high beauty
That comes of perfect use, is built thereof;
A mind where Reason reigns over Duty,
And Justice reigns with Love;
A self-poised, royal soul, brave, wise and tender,
No longer blind and dumb;
A Human Being of unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

What right has a man to any privilege that is denied to a woman? The musty customs of the ages dominate us so completely that freedom is mocked in every canon and every law. Woman has been unsexed by the barbarous notions of a disgraceful past, and we cling unquestioning to that which will not stand the test of reason nor experience. Talk of unsexing a woman by treating her as if she had common sense, was honest and could live in purity and in truth! Out upon such heresy! The freest woman is the noblest woman. There is nothing in the nature of a woman that is violated by justice; there is nothing in the nature of a man that is debased by the exercise of the utmost chivalry towards woman. Fair play can injure no one, yet woman has never had it. The exaltation of womanhood is the exaltation of humanity. If we would have heroic sons, their mothers must be nursed in freedom and maintained in liberty. While man is a tyrant and woman a slave, the race will be cursed by braggarts and simpletons, and civilization will drag a weary way. The civilization that will give woman her rights will bless the sons of men as they never have been blessed. Speed the day.—*The Progressive Age*.

Mrs S. C. Sanford, speaking on the ballot, told how man as he rose in civilization defended himself with the ballot in place of brute force, and she said that woman needs something to protect her besides her finger nails and broomsticks; and she thought the day was not far distant when the ballot would be given to woman to convert it into the ballot of the people.—*Pac. Ens.*

Let us labor strenuously to convince the rising generations of girls—the girls who are to win our cause for us, if it is ever to be won—that woman suffrage means nothing else than the legal right to express an effectual opinion on questions of interest to every intelligent woman. Whether that woman be a physician, or a leader of society, or a sheltered house-mother, matters not a whit; she need give up no iota of her habits of life to be a suffragist and later a voter.—*Dorothy Lundt*.

Call not another blind, my brother,
Whose vision differs from thine own;
If but his face, by dint of grace
Sets bravely towards God's throne;
For they are blind and they alone,
Who will not see what God has shown.—*Advance*.

COLERIDGE ON PRAYER.

He prayeth best
Who loveth best
All things both great and small;
For the Great God
Who loveth us,
He made and loveth all.

While working for school suffrage for women in Illinois, a legislator whom Mrs. Gougar was interviewing asked, "When you women get to vote, if we get into war will you help us to fight it out?" No doubt thinking he had extinguished the woman before him. Those who know Mrs. Gougar can almost hear her voice in the reply, "We think it quite as important to have the boy brought up right, as it is to make preparations to shoot him." It is needless to say the legislator was speechless.—*Ev.*

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SUFFRAGE STRAWS.

The growth of suffrage sentiment is strikingly shown in the attitude of the churches and ministers of various denominations. A great change has come about since the days of the famous "Pastoral Letter," with its warning against the women who so far forgot their sex as to speak in public on current questions. To-day, wherever a woman suffrage meeting is held, there are not wanting clergymen to give it countenance by their presence and their expressions of "God speed." Occasionally there is a Dr. Buckley or a Dr. Hawthorne who launches vigorous invective against the movement, just as there remains a solitary clerical who, despite the demonstrations of science, declares with all vehemence of voice and soul: "De sun do move."—*Woman's Column*.

WOMEN IN THE BANK OF FRANCE.—The Bank of France employs a large number of women as accountants in the classification of bills, in the classification of coupons, and in the department of printing and binding. The ladies employed in the category are called dames titulaires. They are paid three francs (sixty cents) a day, and are required to pass a preliminary examination in writing, spelling and arithmetic. They must be from eighteen to thirty-five. In the printing office an apprenticeship of two years is required as pamphlet sewers. These women work in the same shop as the men, and are paid at exactly the same rates. After twenty years' service they are retired, with a pension of 400 francs [\$60]. Recommendations from influential persons are requisite for obtaining a place in the Bank of France.—*New York Sun*.

I do not blame men for their past tyranny and injustice, nor do I over much blame women for their abjectness and indifference. These are our inheritance from the barbaric past. As soon as there were women in any number strong enough to appreciate freedom and to strive for it, there were men generous enough to help them. The demands that women make for recognition and opportunity find a response in the sense of justice that lies in each man's heart, and the same spirit that prompts her to ask moves him to give. In this way has the present advantageous condition of women been reached, and in this way the large-hearted of either sex will work together until a full and complete justice is established. Margaret Fuller said, "Man is not willingly ungenerous; he lacks faith and love because he is not yet himself an elevated being. He cries with sneering scepticism, 'give us a sign,' but if the sign appears, his eyes gladden and he offers not only appreciation but homage."—*Ev.*

Closing of the World's Fair on Sunday.

The San Francisco *Evening Post* has this to say regarding the effort to close the World's Fair on Sundays: "The governing body or bodies of the World's Fair are going to be very much worried over the question of whether the Exposition shall be open or closed on Sunday. It is certain that whatever decision is reached people will be offended, so the directory may just as well decide as it thinks right and proper, without regard to petitions or protests or remonstrances or anything of the kind. Those who oppose keeping the Exposition open on Sunday seem to forget that no one will be compelled to visit the World's Fair on that day any more than he or she is compelled to go to church, which is always kept open on Sunday. All the directory can do, at most, is to give people an opportunity to visit the Exposition on Sunday if they desire. The question of Sabbath breaking each must settle for himself. Another thing seems to escape the attention of the opponents of Sunday opening, which is that if the World's Fair be closed on Sunday hundreds and thousands of people will not be able to visit it at all. Men and women who work six days in the week, early and late, must go to the Fair on Sunday, if at all, and these people are entitled to the highest consideration in a matter of this sort. It is very easy to say that working men and women can go in the evening, but if those who say this so glibly will try a whole day's work, from 7 in the morning to 6 at night, or even later, they will find how much disposition or capacity they have left for good pleasuring. We think the good judgment of the directory may be trusted not to deprive the working men and women of their only chance to visit the World's Fair."

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THE LIQUOR SCOURGE.

Facts and Figures Concerning the Aroh-Fiend that is Desolating the Land.

"At the dawn of the twentieth century, the United States will be governed by the people that live in them. When that good time comes, women will vote and men quit drinking."—*W. A. Pfeffer*.

A BOY'S REASONS.

The following is from a boy's essay on total abstinence: "I abstain from alcoholic drink, because, if I would excel as a cricketer, Grace says, 'abstain;' as a walker, Weston says, 'abstain;' as an oarsman, Hanlan says, 'abstain;' as a swimmer, Webb says, 'abstain;' as an orator, Bright says, 'abstain;' as a missionary, Livingstone says, 'abstain;' as a doctor, Clark says, 'abstain;' as a preacher, Farrar says, 'abstain.'

Asylums, prisons, and workhouses repeat the cry, 'abstain.' We have heard a long speech with less in it.—*Champion of Progress*.

The first petition for prohibition in this country came from Passaconaway, chief of the Penacooks, who lived on the Merrimack. He was a sagacious ruler, and, seeing the demoralizing effect of drink upon his 3,000 braves, besought the English Government not to sell them fire-water. In 1668 an English "trucking house" was opened among the Penacooks, and the "drunken Indian" became so numerous that a delegation of chiefs journeyed to Piscataqua to enter their protest in person against the sale of spirituous liquors to their tribe.—*Champion of Progress*.

WHAT makes drunkards?

Strong drink.

Who sells the drink?

The saloonkeeper.

Who created the saloon?

The law.

Who makes the laws?

The legislator.

Who makes the legislator?

The people.

Who are the people?

We are the people.—*Golden Rule*.

DR. A. O. PALMER reminds us that alcohol is, in its origin an excretion of the yeast animal that causes fermentation, and that the yeast cells themselves are killed when their excrement reaches the proportion of 15 per cent. This is why wines seldom contain more than 15 per cent. alcohol, but in distilled liquors the percentage may be increased to 50 per cent. Alcohol is death to other animals as well as to those who produce it, and even in diluted solution exercises irritant or corrosive effects. A half ounce only of pure alcohol will promptly kill the strongest man. When taken in beverages it may take twenty years to kill, and the "killing," corroding, deadening effects are no less certain, though less intense.—*Ex*.

The license law of nearly all the States prohibits the saloon keeper from selling any liquor to habitual drunkards. Where do the 100,000 drunkards who die every year get their liquor?—*Temperance Magazine*.

The medical Record says that the *Journal of Inebriety* has demonstrated to its satisfaction that alcohol is always a poison and never a food, drunkenness is always a disease, and generally curable when properly treated; that a physician should be the last one to use spirits in moderation or excess; that the use of alcohol as a beverage is an evidence of ignorance of the teachings of modern science; and furthermore the Record acknowledges that the Journal is right and advises all its professional readers to be total abstainers.

INTEMPERANCE IN GERMANY.

An article on "Intemperance in Germany," translated by A. F. Hofer, gives these statistics as brought out in the debate in the Reichstag and substantiated by Herr Kendall, at one time the most intimate advisor of Bismarck. There are at present 11,000 persons in hospitals and insane asylums, who are suffering with delirium tremens. There are 33,000 persons in jails and state prisons,

14,000 of whom were arrested for crimes committed under the influence of intoxicating drink. That means 43 per cent. of all prisoners. Crimes committed under the influence of liquor range as follows: Murder in the first degree, 43; in the second degree, 63; arson, 47; larceny, 51; highway and other robbery, 68; bodily injuries, 74 per cent. If we add to the 11,000 and 14,000, 800 more annually who, under the influence of liquor, commit suicide or are accidentally killed, we arrive at the sum of 25,800 persons.

TRUTH AS TOAST-MASTER.

Fast flows the wine and faster,
In banquet hall to-night,
And Truth sits as toast-master,
To give the toasts aright.

"Drink—to a listless morrow!
Drink—to a will that lags!
Drink—to remorse and sorrow!
And poverty in rags!

"Here's to the nerves that quiver!
Here's to the maniac's cries!
To suicide's black river!
And misery's haggard eyes!

"Drink—Deeds most foul and cruel!
And shame that shrinks aside!
Fine honor's tarnished jewel!
And wounds of murder wide!

"Here's to our children languish!
Here's doom to unknown lives!
Here's to a mother's anguish!
And broken hearts of wives!

"Drink to the soul's disaster,
And everlasting blight!"
Thus Truth, the grim toast-master,
Who gives the toasts aright.—*New York Voice*.

How the Census Bureau is Managed.

THE *New York Herald* is responsible for the following in regard to the census office: "There is still a darker side to this unexampled story of mismanagement. Ever since the census bureau was started it has been the source of more scandals than all the other public offices in Washington together. It is notorious in this city that women of dissolute lives have found easy employment in Mr. Porter's department. It is hardly necessary to refer to the well-known case of 'the queen of the census,' who was retained there in spite of the protests of respectable women under her, until public sentiment compelled Porter to dismiss her. There are other cases just as bad. Within a few months three notorious characters of the street have been removed from the bureau because the honest women who worked with them were threatening a public exposure of the immorality that was going on about them. The stories that are told and vouched for in Washington about certain women that are employed in the bureau, and the influences that led to their appointment, are simply hideous. Mr. Porter's bureau was exempt from the operations of the civil service law. There was absolutely no bar to the employment of immoral as well as incompetent persons. Mr. Porter is said to have smiled sarcastically when the possibility of a congressional investigation of his crazy quilt concern was mentioned to him. In this connection I recall a story that came out about a year ago when a young woman employed in the census bureau committed suicide, and it was discovered from her letters and papers that she was supported by the member of congress who had secured her appointment to the census bureau to eke out his own purse. It is possible that Mr. Porter was thinking as he smiled of some other stories like that. Or it is possible that he was merely reflecting on the large number of democrats he has appointed to office since he discovered that the next house would be democratic.—*Ex*.

Jesuit Obedience.

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"But will they go?"

"Go, my child? Why, I shall send them."—*Seattle Post-Intelligence*.

THE LIQUOR SCOURGE.

Facts and Figures Concerning the Arch-Fiend that is Desolating the Land.

"At the dawn of the twentieth century, the United States will be governed by the people that live in them. When that good time comes, women will vote and men quit drinking."—*W. A. Puffer*.

A BOY'S REASONS.

The following is from a boy's essay on total abstinence: "I abstain from alcoholic drink, because, if I would excel as a cricketer, Grace says, 'abstain;' as a walker, Weston says, 'abstain;' as an oarsman, Hanlan says, 'abstain;' as a swimmer, Webb says, 'abstain;' as an orator, Bright says, 'abstain;' as a missionary, Livingstone says, 'abstain;' as a doctor, Clark says, 'abstain;' as a preacher, Farrar says, 'abstain.'

Asylums, prisons, and workhouses repeat the cry, 'abstain.' " We have heard a long speech with less in it.—*Champion of Progress*.

The first petition for prohibition in this country came from Passaconaway, chief of the Penacooks, who lived on the Merrimac. He was a sagacious ruler, and, seeing the demoralizing effect of drink upon his 3,000 braves, besought the English Government not to sell them fire-water. In 1668 an English "trucking house" was opened among the Penacooks, and the "drunken Indian" became so numerous that a delegation of chiefs journeyed to Piscataqua to enter their protest in person against the sale of spirituous liquors to their tribe.—*Champion of Progress*.

WHAT makes drunkards?

Strong drink.

Who sells the drink?

The saloonkeeper.

Who created the saloon?

The law.

Who makes the laws?

The legislator.

Who makes the legislator?

The people.

Who are the people?

We are the people.—*Golden Rule*.

DR. A. O. PALMER reminds us that alcohol is, in its origin an excretion of the yeast animal that causes fermentation, and that the yeast cells themselves are killed when their excrement reaches the proportion of 15 per cent. This is why wines seldom contain more than 15 per cent. alcohol, but in distilled liquors the percentage may be increased to 50 per cent. Alcohol is death to other animals as well as to those who produce it, and even in diluted solution exercises irritant or corrosive effects. A half ounce only of pure alcohol will promptly kill the strongest man. When taken in beverages it may take twenty years to kill, and the "killing," corroding, deadening effects are no less certain, though less intense.—*Ex.*

The license law of nearly all the States prohibits the saloon keeper from selling any liquor to habitual drunkards. Where do the 100,000 drunkards who die every year get their liquor?—*Temperance Magazine*.

The medical Record says that the *Journal of Inebriety* has demonstrated to its satisfaction that alcohol is always a poison and never a food, drunkenness is always a disease, and generally curable when properly treated; that a physician should be the last one to use spirits in moderation or excess; that the use of alcohol as a beverage is an evidence of ignorance of the teachings of modern science; and furthermore the Record acknowledges that the *Journal* is right and advises all its professional readers to be total abstainers.

INTEMPERANCE IN GERMANY.

An article on "Intemperance in Germany," translated by A. F. Hofer, gives these statistics as brought out in the debate in the Reichstag and substantiated by Herr Kendall, at one time the most intimate advisor of Bismarck. There are at present 11,000 persons in hospitals and insane asylums, who are suffering with delirium tremens. There are 33,000 persons in jails and state prisons,

14,000 of whom were arrested for crimes committed under the influence of intoxicating drink. That means 43 per cent. of all prisoners. Crimes committed under the influence of liquor range as follows: Murder in the first degree, 43; in the second degree, 63; arson, 47; larceny, 51; highway and other robbery, 68, bodily injuries, 74 per cent. If we add to the 11,000 and 14,000, 800 more annually who, under the influence of liquor, commit suicide or are accidentally killed, we arrive at the sum of 25,800 persons.

TRUTH AS TOAST-MASTER.

Fast flows the wine and faster,
In banquet hall to-night,
And Truth sits as toast-master,
To give the toasts aright.

"Drink—to a listless morrow!
Drink—to a will that lags!
Drink—to remorse and sorrow!
And poverty in rage!

"Here's to the nerves that quiver!
Here's to the maniac's cries!
To suicide's black river!
And misery's haggard eyes!

"Drink—Deeds most foul and cruel!
And shame that shrinks aside!
Fine honor's tarnished jewel!
And wounds of murder wide!

"Here's to our children languish!
Here's to doom to unknown lives!
Here's to a mother's anguish!
And broken hearts of wives!

"Drink to the soul's disaster,
And everlasting blight!"
Thus Truth, the grim toast-master,
Who gives the toasts aright.—*New York Voice*.

How the Census Bureau is Managed.

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Smart Young Man (to attendant)—I'm thinking of starting a show myself. Got anybody here that can tell me how to run it?

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Bingo—I just told my wife I was going fishing.

Kingley—Ha, ha! Do you expect to catch anything?

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Citizen—I hear Mr. Officeholder is dead.

Statesman—Yes; he died about five minutes ago.

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Statesman—Walk into the other room and take your place in the line.—*N. Y. Weekly.*

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Boy—Yesser.

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What Did Brown Say?

An *Eye* reporter was getting a shave last Saturday in the new barber shop next to Cathcart's when Barber Halstead, who had a man in his chair, set out to tell a story. He said:

"I knew a man back in Indiana that got religion. His name was Brown, and he was a blacksmith who couldn't read. He was taken into the Methodist church on probation, and at the end of six weeks the minister came to consult him as to the state of his mind. Brown was blowing his forge. The minister inquired if he was still anxious to unite with the church, and Brown said he was. The dominie began to catechise him a little, inquiring if he believed all there was in the bible. Brown said he didn't know; never had read the work, not being able to read anything. So the preacher pulled the bible on him and started to read it. He gave him the story of Joshua stopping the sun and moon, and Brown said it was a tough yarn, but might be true. Then Mr. Preacher sprung Jonah and the whale on him. Brown kept blowing away at his bellows; his fire got hotter all the time, and he sweat big drops. Finally he said he would rather be excused from making

up his mind on Jonah until he could have time to think it over; the parson better read on a little further, and give him all he had in his locker so he could swallow the whole business at once. Next came the story of the Hebrew children in the fiery furnace. Brown says: 'How hot was that there furnace? Hot as the fire in this forge?' 'Seven times hotter,' says the parson. 'And they never got singed?' Brown asks, 'There wasn't even the smell of fire on their clothes,' the minister tells him. Brown was blowing his bellows all the time, and feeding more coal as fast as it burnt out, and everything in sight was pretty near red-hot. 'Well,' says Brown, 'if they were chucked into a place seven times hotter than this and never got scorched, all I've got to say is—'

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"Oh, yes," said Halstead, "as I was saying, Brown kept pumping away at his bellows, burning out coal, and says he—"

The customer Halstead had been shaving was ready to go, and handed him a coin. The barber couldn't change it and rustled around the neighborhood to get it broken. When he got back he proceeded: "Brown kept blowing his forge until the water in the tub alongside it began to steam, and he says to the parson: 'If that fire was seven times hotter than this—'"

Here Halstead's laundryman came in after the wash and there was some discussion about the last bill. The narrator had to be again reminded that his story was incomplete, and resumed: "Well, sir, Brown pulled away at the bellows and the blaze got hotter and hotter. All the cobwebs were singed off the beams overhead and the soot in the chimney was catching fire, Brown he wiped the sweat away from his eyes and says he—"

Out on the street at this juncture arose a great outcry. People were running into their doors and others coming out. Along First street came a big pair of black horses hitched to a heavy wagon, that they were yanking over the planks at great speed, with the driver two or three rods behind them. It was a runaway sure enough. The reporter and another man hopped from their chairs, wearing their shrouds out upon the sidewalk. The team disappeared in a cloud of mud, and then everybody came back.

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Secondarily, and as a Means to the End aforesaid, Lucifer is Devoted to the Defense of the

Freedom of the Press,

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